Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World and preach the Gospel to every creature."

A HEATHEN CONFESSING CHRIST.

The following interesting account is from the Journal of Mr. Richards, a Chatechist at Meerut, India, within the Ganges.

This morning an interesting circumstance has occurred. A stranger came, and inquired of my servants, "Is the Padre at home?" "Yes." "Go to him then and say that a man from Chebepore, near Futtyghur, has come to see him; one who has faith in his word." He was readily admitted; and after the customary native salam (salutation) he asked me if I remembered him. I examined his countenance, and said, "I have some faint recollection of having seen you before; but cannot tell where or when it was." He gave the following account of himself, heaving a very deep sigh as he began, and with so softening and melancholy a tone of voice that I was exceedingly affected:—"I lived, about six years ago, in a small hut, next door to a native Christian Convert, named Thakoor. He was what people call a Portuguese, and left his Roman Catholic Profession to join your Congregation. I had many opportunities of accompanying him to hear your discourses, both at the river-side, and at your Hindoostanee Service; and I was glad to go to them, when business or duty elsewhere did not prevent me. I worked as a gardner. Thakoor died; you delivered a funeral discourse at his burial, and I was one of the congregation. Your words were, "For dust thou art and unto dust shalt thou return." Soon after this, I was myself taken seriously ill; I was very sick; it was near unto death.—I sent for you and told you. 'Your frequent discourses have sunk into my heart, more particularly that at Thakoor's death. I am determined to renounce Idolatry, and embrace Christianity.' But I told you also, 'I am so very ill, that I must go home to my relations at Chebeypore, because I think I must die. Only I have sent for you to tell you, that all my trust is in Jesus Christ, the Son of God. I believe He is the Saviour of the world and the true God. I do not know whether God will spare my life; but if he does, I will return to you, and you will remember me, after what I have stated to you.' The next day I went away from Futtyghur. On my unexpected recovery, I came with the hope of finding you still in the same place; but you were gone to Muttra. Not having the means of prosecuting my journey so far, I remained at Futtyghur till I had saved a little money to bear my traveling expenses, and then set off for Muttra.—On reaching this place I was again disappointed, and was directed to Agra. I went and sought out the Padre there; but I saw at once 'This is not the man of whom I am in search,' A Native Christian woman told me I should find you at Delhi; I went and saw, and heard the Padre there; and again I said, 'This is not the man.' Further inquiries induced me to come to Meerut, where several people told me you were to be. I am come, and by the mercy of the Lord Jesus Christ, I have found you." I well remember this man, and the opening of his story. I recommended him to refresh himself, when I might hear further what he had to say.

In a subsequent conversation he went on to tell me that he had made known to his wife his intention of embracing Christianity. She exclaimed in reply, "Do not on that account forget or forsake me. *Thy* God must be *my* God, and whatever be thy way that shall be mine." He remained a few days, appearing comforted and very happy in his proposed change.—He took leave; and is gone to bring his wife and family to Meerut.

[From the Richmond Telegraph.]

ANOTHER MISSIONARY FALLEN.

DEATH OF REV. JOSEPH W. BARR.

Another missionary has fallen. It is our painful duty to state, that Mr. Joseph W. Barr departed this life at the residence of Mr. John N. Gordon, in this city, last Sabbath (the 28th ult.) about 3 o'clock, P. M. His death was sudden and unexpected. At 9 o'clock on Saturday night, he was apparently in perfect health. (We passed the evening with him in company with a few friends of missions, who felt deeply interested in the enterprise on which he was about to embark.) He was slightly indisposed (as he afterwards stated) when he retired to his chamber for the night. About 1 o'clock he was taken violently ill of the Cholera. Able physicians were immediately called in, and the usual remedies administered; but in vain. His Lord and Master had called for him. The progress of his disease was so rapid, as to baffle the efforts of medical skill—and at 3 o'clock he was released from his sufferings, and admitted, we trust, into the rest which the Lord has prepared for his people.

It will be consolatory to his distant friends, and to the young ministers who were recently his fellow students, to know that *he appeared to be perfectly resigned to this mysterious stroke of Providence.* Though his heart, filled with compassion for the perishing, was fixed on the work of missions in Africa, to which he had dedicated his life; yet he was willing to leave it and to die. He discovered no alarm at the approach and near prospect of death. The summons, though sudden and unexpected did not find him unprepared. On being asked by the writer, concerning the state of his mind, he expressed with earnestness his confidence in God and submission to his will, adding, "*the blood of Christ cleanseth from all sin.*" He rested his hope on the Rock of ages—and it sustained him in the hour of trial. He repeatedly expressed the same unshaken trust in the Lord to other christian brethren who attended him during his short illness. Death to him was a vanquished enemy. In the near view of eternity, he could pray in the language of the apostle, "Even so, come Lord Jesus," &c.

We subjoin the following from the Journal of Commerce.

Messrs. Editors.—The brief notice in your Journal for yesterday morning, of the death of this beloved missionary, has caused a thrill of sorrow in the heart of every Christian who knew him. He was one of the brightest ornaments of the Theological Seminary at Princeton, of superior talents and attainments, and withal of a devoted piety, that made its influence felt throout that entire institution. With a Christian fortitude rarely exemplified, he had given himself up, in connection with the Rev. Mr. Pinney, his class-mate in Princeton, to suffer whatever perils might await him, and to labor and to die in the *Centre of Africa*, for which destination they were on the eve of embarking from a port in Virginia. Mr. Barr had excellent health, an unusual sensibility and flow of animal spirits, his heart was full of kindness to all men, and when I saw him in this city, a few days since, he was apparently one of the happiest men I ever knew. I said to him, with a humor perhaps scarcely befitting the occasion, "Brother Barr, those African suns will kindle up a fever in your warm blood, and take you off." "Ah well, brother," he replied, with a great tenderness and cheerfulness, "if it is the Lord's will, I think I am willing to die. I suppose it is uncertain how long we shall live, but I hope we shall make a beginning, and that others will carry on the work, till by God's blessing, the empire of the man of sin in that country shall be made to tremble." We commended each other to God, and he left me as cheerfully as if he had been just returning from a weary pilgrimage, and the next stage was to take him to *his father's house*. I well knew Richards and Parsons, and Fisk— but I have known no one in which the missionary flame burned apparently more bright than in our lamented Barr, over whose early death the church now mourns.

W. A. H.

Miscellaneous.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

At a general meeting held by appointment in London, a general union of the Congregational churches and members thro'out England and Wales was formed, nearly on the plan of our General Association. Their object as stated in their minutes is—

1. To promote evangelical religion in connexion with the Congregational denomination.

2. To cultivate brotherly affection and sincere cooperation in every thing relating to the interests of the Associated churches.

3. To establish fraternal correspondence with Congregational churches, and other bodies of Christians throughout the world.

4. To address an annual or occasional letter to the Associated churches, accompanied with such information as may be deemed necessary.

5. To obtain accurate statistical information relative to the Congregational churches, throughout the kingdom and the world at large.

6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

7. To assist in maintaining and enlarging the civil rights of Protestant dissenters.

DECLARATION.

The Congregational Pædobaptists of England and Wales, hold the following doctrines, as of divine authority, and as the foundation of Christian faith and practice.

They also form and govern their churches according to the principles hereinafter stated.

PRELIMINARY NOTES.

1.

It is not designed, in the following summary, to do more than to state the leading doctrines of faith and order maintained by the denomination of Christians in question.

2.

It is not proposed to offer any *proofs*, *reasons*, or *arguments*, in support of the doctrines herein stated, but simply to *declare* what the denomination at large believes to be taught by the pen of inspiration.

3.

It is not intended to present a *scholastic* or *critical* confession of faith, but merely such a statement as any intelligent member of the body might offer, as containing the leading principles of the denomination.

4.

It is not intended that the following statement should be put forth with any authority, or as the result of a general and critical discussion of the doctrines professed.

5.

It is not to be understood that the particular wording of the following statement has been approved by the whole body, but that it is merely the language of an individual, and approved in the main by those who submit it, as a declaration of what is believed and practiced throughout the Congregational denomination.

6.

Disallowing, as they do, the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formalities, as a term of communion, they are yet willing to declare, for general information, what all believe in common; reserving to every one a right of explanation; and the most perfect liberty of conscience.

7.

They deprecate the use of the following statement as a standard to which assent should be required, tho' they have no doubt as to the general prevalence of these principles throughout their churches.

8.

Upon some minor points of doctrine and practice, they charitably differ among themselves—allowing to each other what each claims from the whole,—the right to form an unbiassed judgment of the word of God; but yet, agreeing most cordially and generally in maintaining the great doctrines herein declared.

9.

They wish it to be observed, that, notwithstanding their jealousy of subscription to creeds and articles, and their general disapproval of the imposition of any human standard, they are far more agreed in their doctrines and practices than any church which enjoins subscription, and enforces a human standard of orthodoxy; and they believe it may be confidently affirmed, that there is no minister and no church among them, that would deny *the matter* of any one of the following doctrines of religion; each might prefer to state his sentiments in his own way, and in his own words, but the statement of each, if taken separately, would be found in substance to contain the following fundamental truths:

PRINCIPLES OF RELIGION.

I.

The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, they believe to be divinely inspired, and of supreme authority. These writings, in the languages in which they were originally composed, are

to be consulted, by the aids of sound criticism, as a final appeal in all controversies; but the ordinary version of them into the English language, published under civil authority, they consider to be adequate for the ordinary purposes of Christian instruction and edification.

II.

They believe in one God, essentially holy, just, and good; infinite, eternal, and immutable, in all natural and moral perfections; the Creator, Supporter, and Governor of all beings, and of all things.

III.

They believe that God has revealed himself to man in the Scriptures, under the threefold distinction of Father, Son, and Holy Ghost; to each of which Divine Persons are attributed the same infinite and immutable properties, perfections, and prerogatives. The mode of the Divine existence, as a trinity in unity, they profess not to understand: the fact they cordially believe; but the mystery of the Godhead they are content, in this life, to reverence and adore.

IV.

They believe that Jehovah created man in his own image, pure from evil bias, sinless, and in his kind perfect.

V.

They believe that the first man disobeyed the divine command, fell from his state of innocence, and involved himself and all his posterity in a state of guilt and depravity.

VI.

They believe that all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by finite means, is inherent in every human being.

VII.

They believe that God designed before the foundation of the world to redeem fallen man, and that he made very early disclosures of his mercy towards this sinful race, which were the grounds of faith and hope to many among the antediluvian world.

VIII.

They believe that God revealed more fully to Abraham the covenant of his grace; and, having promised that out of his descendants should arise the Deliverer and Redeemer of mankind, he set him and his posterity apart, as a race specially favored of God and devoted to his service; and that, hence, a church was formed and carefully preserved in the world, under the divine sanction and government, until the birth of the promised Messiah.

IX.

They believe that, in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but conceived by the power of the Holy Ghost; and that our Lord Jesus Christ was both the Son of man, as partaking fully and truly of sinless human nature, and the Son of God, as being in every sense equal with the Father, and "the express image of his person."

X.

They believe that Jesus Christ, the Son of God, revealed, either personally in his own ministry, or by the Holy Spirit in the ministry of his apostles, the whole mind of God for our salvation; and that by his obedience to the divine law while he lived, and by his sufferings unto death, he meritoriously "obtained eternal redemption for us;" having thereby satisfied divine justice, "magnified the law," and "brought in everlasting righteousness."

XI.

They believe that, after his death and resurrection, he ascended up into heaven as a Mediator for us, and that he "ever liveth to make intercession for all that come unto God by him."

XII.

They believe that the Holy Spirit is given in consequence of Christ's mediation, to quicken and renew the hearts of men; and that his influence upon the human soul is indispensably necessary to bring a sinner to true repentance, to produce saving faith, to regenerate the heart, and to perfect our sanctification.

XIII.

They maintain that we are justified through faith in Christ; and that not of ourselves; "it is the gift of God."

XIV.

They believe that all who will be finally saved were the objects of God's eternal and electing love, and were given by an act of divine sovereignty to the Son of God; but that this act of sovereignty in no way interferes with the system of means, nor with the ground of human responsibility, being wholly unrevealed as to its objects, and therefore incapable of becoming a rule of human duty.

XV.

They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness; though not irrespective of a constant faith in Christ, and uniform obedience to his commands.

XVI.

They believe that a virtuous life will be the necessary effect of a true faith, and that good works are the indispensable fruits of a vital union to Christ.

XVII.

They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meetness for heaven, is gradually carried on through the whole period, during which it pleases God to keep them in the present life; and that, at death, their souls are perfectly freed from all remains of evil, and are immediately received into the presence of Christ.

XVIII.

They believe in the perpetual obligation of Baptism and the Lord's Supper: the former to be administered to all converts to Christianity and their children, by the application of water to the subject; and the latter to be publicly celebrated by Christians as a token of faith in the Saviour, and of love to each other.

XIX.

They believe that Christ will finally come to judge the whole human race; that the bodies of all men will be raised again; and that, as Supreme judge, he will divide the righteous from the wicked, will receive the righteous into life eternal, but send away the wicked into everlasting punishment.

XX.

They believe that Jesus Christ designed and directed his followers to live together in Christian fellowship, and to maintain the communion of saints; and that, for this purpose, they are jointly to observe all divine ordinances, and maintain that church order and discipline which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles and of apostolic churches.

PRINCIPLES OF CHURCH-ORDER AND DISCIPLINE.

I.

They hold it to be the will of Christ, that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God, through Jesus Christ; and that each Society having these objects in view in its formation, is properly a Christian church.

II.

They believe that the New Testament alone contains, either in the form of express statute, or in the example and practice of apostolic men and churches all the articles of faith necessary to be believed by a Christian, and all the order and discipline requisite for constituting and governing Christian societies; and that human

traditions, fathers, and councils, possess no authority over the faith and practice of Christians.

III.

They acknowledge Christ as the only Head of the church, and the officers of each church, under him, as ordained to administer his laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

IV.

They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the supreme and divine Head of the church, the Lord Jesus Christ.

V.

They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons: the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, are committed respectively the administration of its social worship, its discipline, and its temporal concerns; subject, however, to the approbation of the church.

VI.

They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

VII.

The power of admission into, and rejection from, any Christian church they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

VIII.

They believe that Christian churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX.

They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

X.

They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to disown and separate from such as, in faith or practice, depart from the Gospel of Christ.

XI.

They believe that it is the privilege and duty of the church to call forth such of its members as may appear to be qualified, and indicated by the Holy Spirit, as suitable persons to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry, in an adequate degree of learning, as one of its especial cares, that the cause of the Gospel may be both honorably sustained, and constantly promoted.

XII.

They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church, but that their dedication to the duties of their office should take place with special prayer, and by solemn designation in the act of imposition of hands by those already in office.

XIII.

They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper, all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful.

[From the African Repository.]

LIBERIA.

The following letter, from two highly respected free-men of color, who were deputed by their brethren in Natchez, to visit and make report concerning the African Colony, will be read with deep interest. It is the purpose of Messrs. Simpson and Moore, to embark with their families to Liberia, at an early day; and it is believed that many of the free people of color in Mississippi will accompany them. We hope a certain Boston Editor, who has published so many erroneous and false statements in regard to the Society and Colony, will insert this letter in his paper. It is due to the free people of color, that they should have the report of these pious and disinterested individuals, who were sent out by men of their own complexion, to ascertain the truth.

WASHINGTON, Sept. 27, 1832.

DEAR SIR—Having been requested by the free colored people of Natchez, to visit Liberia, and see for ourselves the true state of things there, that we might make to them a correct and full report in regard to the prospects opening to free men of color who may settle in that Colony, and having just returned from Africa, we present, through you, to our colored brethren in the U. States, the following brief statement.

On the 30th of June, we anchored at Monrovia, and remained in the Colony nearly three weeks; during all of which time, we were anxiously engaged in making inquiries and observations, and endeavoring to learn the true condition and prospects of the people. We had the opportunity of examining nearly every settlement, and witnesing the actual state of most of the Colonists. When we arrived, and set our feet on shore, we were treated with a kindness and hospitality far beyond our most sanguine expectations, and which made us feel ourselves at *home*. There was not a man that did not take us by the hand, and treat us as his brothers. We felt, for the first time, what it was to be free and independent. The people there possess a spirit of liberty and independence, such as we have never seen among the colored people of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living, and their happiness, as a community, far above those of their colored brethren, even the most prosperous of them, that we have seen, in the United States. They feel that they have a home. They have no fear of the white man or the colored man. They have no superiors. They do not look up to others, but they are looked up to by them. Their laws grow out of themselves, and are their own. They truly sit under their own vine and fig-tree, having none to molest and make them afraid. Since our return, we have been in the houses of some of the most respectable men of color in New-York and Philadelphia, but have seen none, on the whole, so well furnished as many of the houses of Monrovia. The floors are, in many cases, well carpeted, and all things about these dwellings appear neat, convenient and comfortable. There are five schools, two of which we visited, and were much pleased with the teachers, and the improvement of the children.—We noticed very particularly the moral state of things, and during our visit, saw but one man who appeared

to be intemperate, and but two who used any profane language. We think the settlers more moral, as a people, than the citizens of the U. States. The Sabbath is very strictly observed, and there is great attention to the things of religion. We attended church several times, and one of us being a minister of the gospel, of the Methodist church, preached three times, to large and very attentive congregations. There must have been from three to four hundred at each religious service; all well dressed, and apparently respectable persons. We visited the poor-house, and found there four sick and infirm persons, one of whom made a good deal of complaint for want of supplies and attention. We found only two other persons in the Colony who expressed any dissatisfaction, and we had much reason to doubt whether they had any good cause for it. The soil at Caldwell and Millsburg is as fertile as we ever saw, and much like the lands on the Mississippi. We saw growing upon it, pepper, corn, rice, sugar-cane, cassada, plantains, cotton, oranges, limes, coffee, peas, beans, sweet potatoes, water-melons, cucumbers, sousop, bananas, and many other fruits and vegetables.—We saw cattle, sheep, and goats; also, swine and poultry in great abundance. Wherever we went, the people appeared to enjoy good health; and a more healthy looking people, particularly the children, we have not seen in the United States. We were there in what is called the rainy season, (although it rained hard but once, for about half an hour, during the whole three weeks of our visit;) and instead of the heat being oppressive, we had constantly a fine breeze, and the air was as cool as it is at Natchez, about the last of September.

We ought to say, that our voyage was very pleasant, and nearly all those who sailed with us from Norfolk, (158,) appeared to enjoy themselves well. Just before our arrival at the Colony, a few were taken sick, and two children, (one an infant,) died soon after they were landed. Our own health while in the Colony, was perfectly good, although we were much exposed to night air. We must say, that, had what we have seen of the prosperity of the Colony of Liberia, been reported to us by others, we could hardly have believed them; and are therefore prepared to expect that our own report may be discredited by our colored brethren. We wish them to see and judge for themselves. Whatever they may say or think, it is our deliberate judgment, that the free people of color will greatly improve their character and condition, and become more happy and more useful, by a removal to Liberia. There alone can the black man enjoy true freedom; and where that freedom is, shall be our country.

GLOSTER SIMPSON.
ARCHY MOORE.

Rev. R. R. Gurley.

(From the American Revivalist.)

REVIVAL MEASURES CONTROVERTED AMONG PRESBYTERIANS.

As you are aware, Mr. Editor, I am pretty favorably situated for learning the conflicting opinions of various persons on certain subjects, which now so deeply agitate this religious community, I will endeavor to give you the result of my observation on *some* points of acknowledged importance. And first, respecting the *Revival controversy.* From all that I can gather from clergymen and other gentlemen of observation, with whom I meet, I conclude that this controversy, in its *present form* at least, is but just commenced, notwithstanding so much has already been written and said upon it. If I mistake not greatly, the question is *yet to be settled* in the American churches, whether the *stronger features* of the religious excitement as they have existed, at the West, for some five or six years, and as they have existed pretty generally throughout the United States, during the last year, shall be sustained and sanctioned or not. However offensive the term may be to many, it is a well known fact, that the means and instrumentalities, by which these excitements have, under God been produced, are indeed, in some important respects at least, "*new measures.*" Camp-meetings, out-door preaching, four-days' meetings, publicly appropriated seats for the anxious, early admissions, &c. &c., have of late, by some means or other, pretty generally obtained. And whether the prejudices of so many are already enlisted in favor of these things, as to render it difficult or even impossible to set them aside I cannot determine; but of one thing I am certain, viz., that a persevering effort will be made ere the subject is dropped, to discountenance and banish them from among the existing usages of the churches. Of this determination I have been more than ever convinced, since such documents as "the Narrative of the Geneva Presbytery," with Dr. Griffin's response to the same, "Sprague's Lecture's on Revivals," and the General Assembly's "Pastoral letter," have made their appearance. A spirit of determined resistance to these *new measures* has been aroused, and that to such a degree, as I apprehend, cannot easily be hushed to silence. For this singular state of things the way has long been preparing: and while I have been looking and hoping, and praying, that the cloud, which I saw gathering, might, under the over-ruling providence of God, be dissipated, and the fire of controversy quenched; instead of this, I have seen the fire breaking out in almost every direction, and on almost every occasion. Almost all difficulties and differences, with which the church is agitated, at the present day, are made to hinge, in some relation or other, upon the all-absorbing question of *new measures.* Reasoning analogically from the history of the past, I now despair of seeing this controversy settled short of a process of thorough investigation and practical testing, such as alone have settled other great questions which have agitated Christendom in times past. Prejudices of long standing—such as are enlisted in favor of old measures, are not to be set aside in a moment, nor by a single array of argument, however clear and conclusive. The many and great reformations, which, at different times, have been effected in the church, have not been the work of a day. It may be doubtful, whether, on any subject, human prejudice so *hardly* yields, as in those things which are regarded as matters of conscience. The difficulty, with which the strange usages, sanctioned by the half-way covenant dispensation, were done away was surprising great. The same may be said of the more recent, though not less triumphant reform, which has been effected in the practices and opinions, so long cherished in the bosom of the church, on the subject of spirit-drinking. In all such reformations, the truth obtains by degrees, until at length public opinion is set right, and then conquest is certain and complete.

From what I have already said, Mr. Editor, you will be prepared to set me down a new measure man. This however, strictly speaking, is not true: I am now in the attitude of inquiring for facts with regard to the success of new measures. But at the same time, I acknowledge, that I have long since made up my mind to approve of every thing of which God seems evidently to approve. I have also made up my mind that, as the millenium approaches, both the providence and grace of God will develope many things new, and strange to a wonder. And I am persuaded, that Christians, and Christian ministers in particular, ought to conclude that they are not very wise yet in that department of duty, embraced in the labors of revivals; and it will most certainly be their wisdom as it is their duty to discover the docility of the child in these things. We cannot have forgotten the scenes which once transpired respecting Whitfield and his measures, and their final result. But I have said that the controversy has but just commenced; and seems to be unavoidable

And my object in agitating this subject, in this letter, is if possible, to excite the inquiry, in the minds of all concerned, what shall be the *end* of these things? In entering upon a controversy of such vital importance, it is wise to sit down and count well the cost.

What good is likely to be effected by it? Will the errors, in question, (if they are such,) be corrected by the mode of attack adopted? It is evident, and much to be regretted, that the old-school men have entered upon the work of correcting new measures with no very *kind* and *fraternal* feelings. No one, acquainted with what they have written and said, will be liable to conclude for a moment, that they exercise *much* love for their offending brethren. While such remains the fact, who is not wise enough to foresee, that this their labor is lost, and worse than lost? If then no good can be expected to result from this controversey, will it not be carried on at an expense and at sacrifices, which the individuals and which the churches are illy able to bear? The Church of Christ never more than at the present time needed the whole strength of her *united* energies in resisting enemies many and formidable from without, and consequently was never so poorly prepared to receive the wounds and death blows of intestine strife. No good then, but *much* evil, I forbode will be the result of this controversy. *Much* evil I anticipate. Much wicked feeling will be excited, on the part of those who are engaged in it. Much personal holiness will be sacrificed or prevented. Many hard things will be said, and many deep wounds will be inflicted. The evils however will not be confined to christians; no, these contentions will not escape the detection of wicked men, whose comments on such things will greatly strengthen the hands of infidelity. Yes, this controversy, be it remembered, will be carried on at the expense of *very many souls*. An awful consideration this. True, Christians might correct errors among themselves by such means, and with such a spirit, as should give the enemy no occasion to gainsay, but rather extort the exclamation, "although they differ, see how they *love* each other." There is however little prospect that much of this spirit of kindness will be involved in this controversy; hence the danger which attends it. But there is another consideration, in connexion with this subject which must not be overlooked. While this expensive and bloody warfare is carried on, a great spiritual dearth must be expected—our hearts will not be gladdened, as in time past, with revival intelligence. Indeed we already begin to witness this state of things so much to be dreaded, and so highly to be deprecated. Here we begin already to feel the cost of this most unhappy controversy; and I doubt not we shall feel it more, and more, until we rue the day in which this war was waged—until we shall welcome the return of those days, which are sacred in the annals of revivals, with all the weaknesses and infirmities growing out of new measures attending them. Although I never had the opportunity of witnessing the application and practical influence of these measures, yet, for one, I would gladly exchange the present cheerless death-like state of things, for such days of revival, as had but recently gone by, with all the exhibitions of human weakness which they may have furnished. It must also be expected, that, while the churches are convulsed with discord and contention, the heavens will gather darkness, and storms of divine judgment will burst upon them. "*Zion shall be redeemed with judgments.*" Christians while involved so deeply in guilt, must expect awful rebukes at the hands of God. Without dwelling long on such dark forebodings, let me inquire is there a remedy at hand? Is it not *possible* to arrest the current of excitement before it has rolled farther on in its desolating and ruinous course? The present crisis calls for the wisdom of our holiest and most experienced men.

I intended to have given you, in this letter, some cheering intelligence, respecting the progress of the temperance reformation in this city and vicinity, but must defer it until I write you again. Let me just say however, that the tide of public opinion never set so strongly in favor of temperance measures as at the present moment. Mr. Safford's Temperance House is well patronized, while some of the most expensive hotels in the city, which retain the decanters, are groaning under the pressure of *hard times*.

Yours Respectfully, ——— ———.

Albany, Oct. 1, 1832.

THE "CURSED" TRACT.

The following anecdote is from the American Tract Magazine for the present month.

The monthly distributor in Providence, says, In the month of May I gave the tract *Persuasive to Public Worship* to a man from the country, who neglected the house of God. A few weeks since, he came into my store with a stern, solemn countenance, and with much apparent agitation, said, "He would give one thousand dollars, if that *cursed* tract had still remained on my counter!" I replied I hoped it would prove to be worth more than ten thousands of dollars to him and his family, and asked him what damage it had done. He said he carried it home and read it, and gave it to his wife and she read it; and from that time she had done nothing, and said nothing, but about *religion, meetings, Jesus Christ, salvation, and her wicked heart*, praying, and crying out "How can I escape the damnation of hell?"

I told him she was under her strivings of the Spirit, and only saw something of the true character in the sight of a holy God. "Well," said he, "I suppose that that is the case with her, and I begin to think there is a bottom line somewhere to what you call religion; I have said and done all I could to keep her at home, and from religious persons, and tried to divert her attention, until I could say no more; but she has grown worse and worse."

A few days after I saw him again, when he informed me his wife "was now another woman entirely; she was calm, serene, and joyful, and took a deep and lively interest in all her domestic concerns, and he really believed she was a Christian;" and he further said, "he was now resolved to do all he could for her to go to meetings, or join the church, or whatever else she might think to be her duty."

From the New York Evangelist.

THE LORD'S DAY.

Except the Lord build the house, they labor in vain that build it. Take a fact or two in illustration.

No business is now done on the Delaware and Hudson canal on Sundays. The proprietors closed the canal on petition of the workmen employed on it. Before this, a partner of a firm engaged in transportation proposed Saturday night to his fellow partner that they should stop their boat till Monday. "No, he could not consent, he had no scruples of conscience, and he could not afford to lose the time." Monday, they dissolved in consequence of this, one determined to keep, the other to profane the Lord's day. A while after, my informant, a gentleman of great respectability, met the former and inquired how he prospered. "It is now six weeks," said he, "since Mr. —— and I dissolved. He has run, and I have stopped, every Sunday, but one thing or another has happened so that I *have gained one trip of him*."

While the prosperity of the village of C——, in Pennsylvania was suspended on the pleasure of the legislature, a person residing near it, but actuated by no laudable motives, resolved to defeat the hopes of its proprietors. Suddenly, on a Sunday morning, he set off for Harrisburgh, expecting to accomplish his end by making representations to the legislature, which uncounteracted, would induce a decision agreeable to his

wishes. His departure occasioned a powerful sensation when his object was known. A gentleman interested, applied to a professor of religion, to know what he would do. Would he do any thing. Nothing, he replied, until the Sabbath was over. Wouldn't he set off for the capital after church, or after sunset? No, neither he nor any one else, with his consent, would go until Sunday should be fully past. "I know," he added, "we are like to be ruined unless the Lord help us, but we shall gain nothing by dishonoring his day. Any time after 12 o'clock to night I will be ready to go to Harrisburgh." After securing the same determination in a christian neighbor, he and his friends "rested according to the commandment." A delegation then set off for Harrisburgh. This place they reached early and in safety. Not so the Sabbath breaker. He had gone but a little way on his journey before his trunk was robbed of four hundred dollars. He was compelled to turn back, and at last reached Harrisburgh a day later than those who made the Lord's day holy and honorable—quite too late to effect his malicious purpose, and consoled with the irrecoverable loss of $400.

T. D.

From the American Revivalist.

How they increase!—Mr. Editor,—From their accounts of awakenings and conversions, I find that many of my Methodist brethren seem to regard awakened or convicted sinners as genuine penitents, long before their conversion. They call such as are sufficiently awakened to come forward to the altar, and to be prayed for "mourning souls," "sincere seekers," or as they more commonly denominate them, "penitent souls." The language which they adopt, in refer ence to these awakened persons, is generally such as is calculated to make the impression, that they are *thirsting for holiness*—anxiously and heartily *seeking after God*, with genuine penitence of heart, but cannot find him—and all that remains to be done in effecting their spiritual birth, is to persuade God to be reconciled to them. I had always supposed, from what I could learn from the Bible, that God was *not slow* to receive the returning prodigal with open arms, on the first step of penitent return, granting pardon and salvation most freely. I have supposed, that sinners, however anxious, and however much distressed, remained in toto, the enemies of God, until they became new creatures in Christ. I have supposed that there was not the least feature of penitence in all the deep exercises of the awakened sinner, until he became a child of God. And I have supposed it was presumptive and awfully dangerous to the souls of awakened sinners, to intimate, that the sinner did any thing, which was acceptable to God, until he possessed a new heart, (i. e.) right affections towards God.

My Methodist brethren appear to me entirely to mistake the character of the exercises of awakened sinners and consequently inadvertently to take sides with them against God, by calling them "penitents," "sincere seekers," &c. &c. whereas, in truth, they are sincere rejecters of Christ up to the moment when they surrender themselves soul and body into the hands of God.

An Alarming step.—But the most alarming step, which I have noticed, in the management of the Methodist brethren: and one which shows us how they so *rapidly swell* the number of their communicants, annually, is that of *admitting unconverted persons into the church.* Sectarian purposes may be answered by such a measure, but it must be awfully expensive to the souls of men. I have always considered it an awfully presumptive and hazardous step, to admit any man into the church unconverted. That Unitarians, and some of the high-church of other denominations should do this, is not so surprising; but that the Methodists, after saying so much as they have, respecting the *want* of *Christian experience*, which they supposed they discovered among Presbyterians and others, should now invite into the church unconverted persons, is passing strange. It is to me an alarming sign of the times. I am apprehensive that some of those who may read this piece, will be ready to doubt whether such a measure would be sanctioned by the Methodists, as a denomination. Such would be my doubts also, had I not found a record of such a transaction, in the Advocate and Journal of the 5th inst. without note or comment of the editors, who, we conclude, read it and admitted it to their columns with their entire approbation. From this we make the following extract:

"Cedar Creek Circuit, Sept. 5, 1832.

"At our last two days meeting, a circumstance transpired which I cannot forbear to name. After preaching on the Sabbath, I opened the door of the church, for the reception of members; and after having observed that it was customary with us to admit penitents to membership, I remarked that however individuals might object to this practice, I had not one single doubt but that there were numbers that would thank God in eternity, for having been admitted into the church previously to their having obtained religion, and that I had witnessed instances of conversion while in the act of joining the church.

G. W. TEAS.

From Mr. Teas' statement, it appears that this measure is not a new one, for he says it is "*customary*" with them. This is taking much the same ground which the half-way covenanters took in the times gone by. They considered baptism and the Lord's Supper converting ordinances. This lax practice, however, has long since been done away, in the Congregational churches; and now it appears that essentially the same thing is encouraged among our Methodist brethren.

NATHAN.

INVOLUNTARY HELPERS.

Mr. Editor,—Riding in the stage a few days since with a friend, far from cordial to the benevolent schemes of the day, I was about to leave him unconvinced of their excellence, when I was joined by a coadjutor in argument, whom I should have overlooked, had he not obtruded his help. We stopped at the door of a tavern. By the window sat a personage of "shabby genteel" appearance, plainly one of that class in almost every village, of whom it is said, "a smart man—if he would let rum alone"—bloated person—blood-shot eyes—red nose, and a countenance attesting conscious degradation; by his side sat one of less pretensions to even by-gone respectability—but of noisy, blustering, shameless impiety. He was far gone under the influence of whiskey: about the first I heard was, to the other, "I am a Christian—a firm believer in the Christian religion," with other assertions—"but I don't believe in giving these ere Missionaries a single shilling—nor I don't believe in my wife's giving her jewels to the Missionary Society," &c. Perceiving my friend would receive a remark, I could not help saying, "the individual had probably rather turn the avails of his 'wife's jewels,' down his throat," when, before the sentence was fairly finished, the late speaker, in true bar room style, gives his companion a slap on the shoulder—"Come what say you to another horn?" My friend was convinced. He saw the company in which Providence ranks the opposers of his own plans, and I hope will never forget the bar-room pleader for benevolence. Even the "shabby genteel" evinced a remnant of shame, and casting a sleepy eye to the stage, slunk from observation to an invisible corner of the room.

Popish Imposture.—"At Worms is a picture hung up over one of the Popish altars. One might suppose that they were invented by the enemies of Transubstantiation, to make it appear ridiculous.—There is a windwill, and the Virgin Mary throws Christ into a hopper, and he comes out at the eye of the mill in wafers, which some of the Priests collect, and give to the people!"—*Burnet.*

Universal Education.—The mass of the people must be educated. "We must," said an eminent pleader on this subject lately, "we must go down into the dark, damp cellars of poverty, and feel round for the children there, and bring them out. If left there, they will putrefy, and the moral miasma will produce burning fever, and pestilence and death." It will not do in this country that the public should be ignorant.—*S. S. Jour.*

Effects of the Bible.—A respectable Irishman in this neighborhood, who had been bred up in the church of Rome, and was not acquainted with the Word of God until about two years ago, has since that time, in consequence of having got into his possession a copy of the scriptures, been gradually discovering the errors of the Romish faith. When he visited Ireland last winter he was so ill treated by his Roman Catholic neighbors, because he refused going to mass, that he determined to bring his family over to Scotland, and settle permanently in a country where the blessings of religious liberty have been so long enjoyed. Last Sunday he publicly renounced the errors of Popery in the parish church of Inchinnan, and had his child baptized in the protestant form.—*Paisley Adv.*

RELIGIOUS INTELLIGENCER.

NEW HAVEN, NOVEMBER 24, 1832.

[For the Religious Intelligencer.]

QUALIFICATIONS OF BENEFICIARIES.

Rooms of the American Education Society.

The reputation and prosperity of the American Education Society, and the good accomplished by it, will depend very much upon the character of those who receive its patronage. This has ever been the opinion of those who have had the management of this Institution. The qualifications required of its Beneficiaries by the Directors ought to be known and fully understood by the community at large, as well as by themselves and those whom they patronize. The remarks of Professor Hadduck on this subject, contained in his report at one of the anniversary meetings of N. H. Branch, are very just and pertinent. They should be perused, pondered, and well remembered, by one who solicits the assistance afforded by the every Society. They follow:—

"In the first place they should be men of consistent and uniform piety. It is not enough that hope be entertained of them as Christians. This may consist with inequalities and peculiarities of temperament, unbecoming him who ministers at the altar. There should be in a candidate for this charity, evidence, not only that religion sometimes melts, or elevates, or impels the heart, but that it lives in it by a steady, and controling, and happy influence, as an essential and principal element of its being, a fountain of life. It will be manifested by habitual sobriety of deportment, habitual secret devotion, the study of the Scriptures, zeal for good works, and a permanent interest in whatever respects the honor of Christ or the spiritual welfare of men.

The next indispensable qualification is talent. It is not always easy to distinguish between minds in the early stages of education. Their characteristic features are, of course, not yet prominent. They are like the leaves of the rose, while yet folded up in the bud. Still, where mind exists, there are general indications of it, before the age at which application is made for our assistance. There are marks of something more than mere susceptibility of impression—power of retention—of accumulating ideas. There may be discovered signs of ingenuity, of versatility, of invention, of command over the material of thought—a principle of curiosity—discrimination—comprehension—influence over other minds—the power, in short, of thinking and of acting.

Another requisite, scarcely less important, is good sense. In whatever manner it be accounted for, the fact has escaped the observation of none, that talent of a high order is not always associated with good sense—a sense of proprieties—a quick discernment of what is becoming, befitting occasions and circumstances. The subject of this defect may have genius, but he lacks wisdom: he may be strong, but he is blind; he may be able to shake the pillars of the temple of Dagon, but he may pull down the house upon his own head. He is not inefficient; but never does a thing just as it should be done. His means, or his seasons, are ill chosen. And the chief misfortune is, that the faults of such a man are always charged to his religion. Men may want common sense in civil life, and the constitution of the country not be reproached; but they cannot habitually act unwisely and imprudently in the Christian ministry, without bringing dishonor upon the gospel. A minister of glaring and offensive eccentricities, which betray, as they generally do, a deficiency in common sense, will rarely be useful. At any rate, the fewer such men we educate, the happier will it be for the cause.

If in any scene of life, the world have a right to look for judgment, for consistency, for faultless propriety of life and manners, it is in the Christian ministry; where, if on earth, the harmonious blending of the amiable and excellent traits of character, which religion inculcates, should be exemplified.

We do not expect that our beneficiaries, taken as they are from every sphere of life, and often without early advantages of any kind, will be nicely versed in the rules of fashionable good breeding. We do not desire that they should be. But we may reasonably, in all cases, insist on some just perception of what becomes their place, or character—some ideas of the decencies and proprieties of social life—some discrimination of means, and modes, and opportunities of doing good. To become, like Paul, all things to all men, yet so as to gain some, without losing others, requires a practical wisdom, not necessarily implied in mere goodness of heart and strength of intellect.

Another requisite of great consequence is, fixedness of purpose. There is scarcely a more fatal defect in the pastoral character than a disposition to change. It is the bane of many in the sacred office, as it is of multitudes in other departments of life, that, although they devise good enough, and lay their plans not without skill, they want patience and perseverance in the execution. On the other hand, the men who ultimately succeed and establish a character in the minister, are the men, who steadily pursue to an issue every train of measures they adopt. Under their direction, the tendency of things is upwards; time but confirms their resolution; difficulties develope their resources; opposition accelerates their progress. This trait of character is discovered early. It appears in the boy. It may be strengthened by virtuous principle, but it belongs to the constitution, and will rarely be produced in the Christian, where it has not been observed in the man.—The young man who is variable, vascillating, given to change of occupation, of place, of purpose for life, should receive no patronage from this Society.

Such will generally be unsettled and uneasy every where. There is always some better academy, some better college, than they have yet tried; there may be, also, by and by, some better profession than the ministry, or some better doctrine than they

have been taught. Thus the money expended on them is sometimes thrown away, because they never reach the station for which they were intended, and little better than thrown away when they do reach it.

Again, the candidates for this charity should have good health. It is a false and mischievous idea, that those who are too feeble to labor are the persons to be educated—particularly for the pulpit—the last place in the world for a debilitated or delicate constitution. The parent, who has a son to educate for professional life, above all for the ministry, if Providence permit choice, should select for this purpose, the most symmetrically formed of all, the most robust, iron constitution. The pale, bilious, dyspeptic, drooping, are more fit for the farm, or the work shop. It were wrong in the Directors of the Education Society, in ordinary cases, to bestow their aid on young men, whose infirmities of body preclude the hope of long life, or of severe application and hard labor while life lasts. Men in other respects equal, and of better promise in regard to health, will doubtless be found in abundance.

Finally, the candidate should be without any such personal defects, by birth or accident, as are inconsistent with pastoral duty or pulpit eloquence. There doubtless exist minds of the finest mould, piety of the purest character, in connection with personal deformities, which impede the usefulness of the pastor, and preclude the possibility of eloquence in the preacher. For such minds there are other fields ripe unto the harvest.—The press—the multiplied departments of instruction—present to them scenes of extensive usefulness. The pulpit is rarely the place for them. It should be the object of this Society to train up men, who shall be by nature and by the best discipline, thoroughly furnished for every pastoral duty, and for eloquence, worthy of their divine theme. The essential disadvantages of the pulpit, in comparison with the other theatres of modern eloquence, are great enough in themselves.—The man who hopes to succeed there, has need of every auxiliary, which talents, and piety, and personal accomplishments can secure.

The Am. Education Society has given a pledge, that it will afford assistance to all young men, possessing the above mentioned qualifications, who shall apply for aid; and they firmly believe, that the churches of our Lord Jesus Christ will enable them to redeem this pledge. To them most affectionately and importunately they commend this cause. Beloved in the Lord; be entreated to remember it in your prayers and charities.—Ministers in Jesus! do all in your power to aid this blessed work. Let every Pastor resolve that he will endeavor to search out and bring forward one young man this year, of suitable qualifications to prepare for the Sacred Ministry.

[For the Religious Intelligencer.]

RELIGIOUS DECLENSION.—No. III.

"I have somewhat against thee because thou hast left thy first love." Rev. ii. 4.

The loss of a spirit of Prayer in the Family is another mark of religious declension, which follows hard after a neglect of the closet. At those seasons when the Christian head of a family lives near to God, his (or her) house is a "bethel." The fire on the family altar burns with a clear and intense flame. He feels deeply for his unconverted children, dependents and domestics; and his ardent prayers for them are *felt* by each individual. While the one who leads in the devotions is praying, every pious heart is constrained to unite in the work of real prayer; and none of the impenitent are uninterested. Though some may be opposed, yet even they are convinced of the sincerity of the act and of the reality of the Divine presence. I have seen the little child hardly old enough to know any thing of the nature of the duty, kneel down with all the appearance of being deeply impressed with the exercise. They are indeed melting seasons; deep solemnity pervades the circle. Heaven and eternity seem near, and God himself is present to every mind. The season is not set aside by the pressure of business, or by the unavoidable absence of the one who generally leads in prayer, if another pious member of the family is present. Breakfast and supper would sooner be set aside than these seasons of holy refreshing; and every member of the family is expected to be present to partake in the blessing!

But when he has declined from his "first love," the season of family prayer presents a different spectacle. It is a cold and formal service. On the plea of urgent business it is sometimes omitted altogether, or it is hurried over in the most heartless manner. There is no deep solemnity pervading the circle. God is not felt to be present—the Holy Dove is grieved away. The duty becomes a task instead of a delight. To the pious members of the family it affords no refreshment of soul; and to the unconverted it is a season of no interest, for they see and feel that there is no earnest, heartfelt desire, for the blessings asked for. Some members of the family are allowed to be absent; a liberty they gladly accept, even at the expense of hard and unpleasant labor. Some are prayed to sleep, and all are heartily glad when the work of penance is over. Thus "the blind and the lame and the sick" are laid on the altar for sacrifice, and there descends no holy fire from heaven to consume it.

And now, dear reader, is this the case with you? Have I drawn a picture of your seasons of family prayer? Then has Christ somewhat against you for your infidelity to Him, and your contempt of his presence and blessing. Your prayers are a mockery, and are drawing down curses and not blessings, on you and yours. Repent, I entreat you, or else his judgments will "come quickly" down upon you and on your household.

Another mark of religious declension is a decreasing interest in Social Prayer Meetings.

When in a state of revival feeling he delighted to meet those who assemble together to pour out their souls before the Lord. Next to his closet he prized these seasons where he could mingle his prayers with those who loved his Saviour. Here he has had his soul filled with the spirit of agonizing prayer. It was here he felt the Holy Spirit coming down and filling the place where they were assembled. Whenever called upon he was ready to lead in the devotions of his brethren with the prayer that laid hold of the promises of God, and though he might have been illiterate, yet he "spake to edification, and exhoriation, and comfort." So deeply was he interested in these seasons that he was seldom absent, though they occurred with great frequency. He thought of the meeting through the day, and so calculated his business as to have all things out of the way, and at an early hour he was found in his place.—Or if unavoidably detained, his heart was in the meeting, and his desires were raised to God for a blessing on his brethren. So sweet were these seasons, that it was hard to break away at the hour of closing; and he has lingered with others of a kindred feeling who knew not how to leave the sacred place: and they have sung again, and prayed again, and have finally parted with reluctance, while the language of the poet was on their tongues, and his sentiments deeply impressed on their hearts—

"When we asunder part
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again."

But when he has left his first love these scenes, once so dear, seem to be forgotten. He finds no yearning of soul for these blessed seasons. Indeed, he now seldom goes to them; the most trifling cal is a good excuse to quiet his own conscience or to satisfy the inquiries of his brethren. If he is occasion-

ally found there by the force of conscience, or at the earnest request of his brethren, he comes with a heart unprepared for prayer, and goes away as cold as he came. He does not think of the meeting through the day; and when the hour of meeting comes, he is pressed and hurried with business: and if he does not excuse himself, because he is belated, from attending at all, he comes in at a late hour with his mind and heart full of the world. Perhaps he takes some back seat, out of sight, lest he should be called upon to pray; for which he knows he is totally unprepared—that it will be but a forced work, and consequently an awful mockery of God. If called upon for a word of exhortation, he either declines, or his exhortation amounts to a mere acknowledgment that he is very cold and stupid; thus quenching the flame of devotion in the hearts of his brethren, instead of pouring holy oil on the fire of their altar. If called upon to lead in the once delightful duty of prayer, if he does not "wish to be excused," his formal prayer is made up of confessions of his backslidings; with no holy breathings for the Holy Spirit—no yearning over perishing sinners, or ardent expecting supplications for their immediate conversion. While his brethren lead in prayer he is often asleep: and he goes away unrefreshed and unhumbled.

How is it Christian brother or sister! Is this your case?—"If thou art he—but oh how changed!"—then is this your wickedness great, and it cries to heaven against you. It is no trifling sin. You have basely turned your back on Him who died for you, and to whom you have most solemnly vowed to be a faithful follower unto death. You have broken your oaths—a false swearer—and on the very verge of apostacy.—Oh, then, turn speedily and repent, or His judgments will descend upon you, and your "candlestick be removed out of its place."

T. A. J.

[For the Religious Intelligencer.]

THE GREAT WORK NEGLECTED.

It is universally acknowledged that the Gospel is intended for ALL. Its provisions are adapted to ALL. Its invitations are addressed to ALL. Its benevolence embraces ALL. It reveals the only method of salvation for ALL. It regards, as alike precious, the souls of ALL. Christ's command is that it be conveyed, and the apostles and primitive Christians labored to extend it to ALL.

How far has the church acted in accordance with the Divine command, since Apostolic days?

As soon as she *gained ascendancy in the Roman empire*, she turned away from caring for ALL, that she might maintain her own sanctity and authority. To secure the former, her favored ones sheltered themselves in the cloister from the very touch of an ungodly world. To secure the latter, she wantonly held the great mass of her own members in ignorance.

The *reformation* disenthralled a part of the church, and revived the principle, that the light of truth, like the light of heaven, was FOR ALL; but the great mass, even of Protestant churches, for three centuries, were mainly occupied in securing their own standing, and the enjoyment of their privileges. They saw in the Gospel, indeed, that it was the purpose of God to save men through its diffusion by the church; they could not help *praying* that it might be extended to all; but still, with small exceptions, *they who had it, kept it*, till the life-giving Spirit was withdrawn; a small minority only of the churches continued evangelical; and in pagan lands Satan still held an almost undisputed sway.

The *nineteenth century* introduced another era, when the church again opened her eyes to the duty of giving the Gospel to ALL. Missionary institutions were formed for sending it abroad by the living preacher; and Bible, Tract, and Sabbath School institutions, that it might be carried to *the entire population*: there was an unwonted liberality in contributing; some individuals consecrated themselves to self-denying services amid the moral desolations of the world; and the hope began to be cherished by many, that they saw the dawning of the latter day glory.

And now, in the *thirty-third year of the nineteenth century*, what is the attitude of the evangelical churches? The obligation to give the Gospel to ALL is universally acknowledged; and nearly every minister, and every member, feels that he himself should take part in the work. *And yet*, while, *in respect to the Heathen*, all that was given in our land in 1831, for foreign and Indian missions, was equal only to *the interest for two months* of what was sent out of the country during the same period, for the five articles of tea, coffee, sugar, spirits and wine; *in respect to our own population*, the solemn fact is, that the Gospel is constantly REITERATED in the hearing of a few, while to the minds of the majority of our inhabitants it is scarcely presented, in its purity, at all.

The abler churches secure to themselves a profusion of privileges, till the converted become fastidious hearers, and the unconverted Gospel hardened; few ministers vie with the Apostle in zeal to preach, "not where Christ has been named," lest they "should build upon another man's foundation;" more than 900 members of the churches, out of every 1000, are intent on the enjoyment of their privileges, and do little more for the conversion of others, than to pray that Christ's kingdom may come, and give a small sum when appeals are spread before them, such as there is reason to believe cost the life of a CORNELIUS and a BARR; and the church still, as in ages past, *appropriates to herself her privileges*; violates the Saviour's command; loses the fulfillment of the promise, that in blessing others she shall herself be blessed; and withholds from perishing millions their only remedy.

We cannot dwell on this painful subject. We beg ministers and Christians of every denomination, seriously to consider it, with prayer to God that they may individually know his will, and do their duty to free the churches from the blood of souls.

To say nothing now of what might be done for the Heathen, and passing by other instrumentalities equally or more important for our own country, there is *a department in the Tract system entirely adapted to carry the Gospel to the fire-sides of our perishing and neglected population, and of incalculable power if properly applied*. Let every family be ranged within a certain district, to be committed to one devoted Christian, male or female; who, taking the monthly Tract as an introduction, shall become acquainted with the spiritual wants of all, and with love to souls, and supplications to God for a blessing, shall labor *in every way which his providence may unfold*, for their eternal welfare; especially by personally tendering to them the offers of the Gospel; and they may thus bring Divine truth into contact with multitudes of minds otherwise far away from its influence. Where distributers have thus sought for souls, and have *selected individuals as the special object of their prayers and labors*, the converting influences of the Holy Spirit have signally attended their endeavors. Let this effort be faithfully and perseveringly made, till every Christian in our country, qualified for such a service, shall be thus employed; and there is reason to believe it will be among the most productive of all the means of grace. If a better system can be devised for the same end, let it be introduced. If not, shall not all possible efficiency be given to this? There is not a minister whose audiences may not be increased by God's blessing on such an effort; not a Sabbath school which may not receive an accession to its pupils; not a church which may not at once free itself from guilt, and be strengthened by accessions to its numbers, and the graces of its members; not a Christian who may not be spiritually refreshed in the performance of such labors, and who may not reasonably expect his persevering endeavors to be the means of "turning many to righteousness."

Will the Minister of Christ, who has cast his eye over this article, spread out this subject before God, and do what seems to him his duty, for rousing his people to action, and wisely directing their efforts for the souls among whom they dwell?

Will the private Christian, male or female, ask, in view of this subject, what God would have him do, in personal labors, and in exciting other Christians to action, till not an individual shall remain within the sphere of his influence, who can say, "No man hath cared for my soul?"

If this is *a claim of God* upon his churches, it cannot be disregarded without infinite hazard; nor will it be properly regarded without the reception of spiritual rewards, such as God alone can give. W. A. H.

VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

We have heretofore been free to acknowledge, that we were not so much alarmed at the progress of infidelity and irreligion, as we were at the apathy and contention among Christians. We care not how many Free Enquirers there are, nor how bold Infidels are, provided Christians are awake; and light and truth can keep pace with ignorance and falsehood. We have no doubt that He, who can make the wrath of man praise him, has and will overrule their attempts to his own glory. The following cheering statement from the N. Y. Evangelist, is like the voice "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

This subject is brought to our consideration by observing the fourth volume of the Free Enquirer just brought to a close. Four years ago then, the projectors of that publication, Frances Wright and Robert Dale Owen, both foreigners, came to this city in the character of Reformers, to redress the evils of society. The former was somewhat advantageously known as the author of a work on America, in which a more favorable view was taken of our manners than by most other English travelers. The latter was the son of the celebrated Scotch projector, Robert Owen, whose visionary schemes of improvement had been so eloquently advocated by himself in both hemispheres, and so eagerly commended by many intelligent men, who were afraid of allowing too much to Christianity; tho' they had, in practice, proved so utterly unsuited to the nature of man. Frances Wright had attempted to reduce *her* speculations to practice, in a black and white colony at Nashoba, near Memphis, Tenn. but with little benefit to her subjects. And Robert Dale Owen had just become tired of the working of his father's machinery on the Community System at New Harmony. Disappointed elsewhere, they came to New York as the most favorable theatre they could select for carrying their projects into effect.

Having located themselves at this central point of influence, they immediately proceeded to put in vigorous operation the various means of moving and moulding the public mind. One instrument was the "Free Enquirer." This was a weekly newspaper, about half the size of the Evangelist, price three dollars a year in advance; and as it is said to have obtained an immense circulation, it would be reasonable to suppose that the projectors for a time must have realized a very handsome profit on this part of their labors.

Another branch of their operations was the delivery of public lectures, in which they both took an active part. It was a novelty among us to have a female, of good education, holding forth as a lecturer to large and crowded audiences. To the general sense of the community, it seemed to be a departure from the sphere, and a violation of the sentiments, which nature has impressed on the sex, and of which the loss is supposed to indicate a great laxity, either of virtuous principle or practice. Still there were great multitudes, stimulated by novelty, or the charms of a graceful delivery, or the congeniality of the sentiments preached, to attend upon the ministry of a female reformer. So that often our largest hall was filled, and for many nights our great theatres were occupied for her addresses.

So far as we could ascertain their object, it was, *first*, to inculcate the abstract principle, that we can *know* nothing which is not an object of our senses. *Then*, to infer that there was no sufficient grounds to believe in the existence of the soul of man, or of any other spiritual being, or of the unseen GOD. *Thirdly*, that so much of the institution of marriage as binds the parties to each other "for better for worse, till death us do part," is oppressive and injurious to human happiness. The deduction from this was, that children were properly the care, not of their parents, but of the State, and ought to be not only educated, but supported at the public expense, and in public schools.—So far as we could ascertain, the principal practical advantage, or at any rate the immediate benefit which they promised as the result of the reform their principles would produce, was that parents were to be relieved of the *burden* of their own children. Yet in their declamations, they went much farther, and spoke against the whole structure of society, as it exists at present, as pregnant with evils. Doubtless they had the sagacity to see, that if the marriage bond could be made a rope of sand, and the mutual connection and influence of parents and children be destroyed, the whole structure of society would be dissolved, and things well prepared for the introduction and reign of atheism.

There was much in the state of things here which favored their success. The petitions for stopping the transportation of the mail and the opening of the post offices on the Sabbath, had created a prodigious sensation in this community. The extent of the petitions, and the vigor with which the business was pressed, had disclosed to many men that Christianity had a hold upon the hearts of the American people, much greater than they had supposed. And many, doubtless, were led by the occasion to show a degree of hatred to this religion, which they never before had supposed to be in them. Our reformers took advantage of this, and soon turned to their own favor all the tide of public feeling which had risen against the religion of the gospel. At one time, it seemed as if all the world was going after them. It was reported that *three thousand* hearers attended their meetings. They bought a church and fitted it up for lectures, with the beautiful title of "Hall of Science." They set up a daily paper. It was proclaimed that they had TWENTY THOUSAND adherents in this city alone. They availed themselves of every prejudice. By appealing to the grudges which often exist among the poor against the rich, and ringing changes upon the tyranny of existing laws, and by skillfully turning the prejudices which our imported citizens had against the despotic governments and established churches of Europe, against the mild government and voluntary religion of America, they raised a strong sensation in the laboring classes; whom they proceeded to organize into a party, by the attractive title of the "Working Men." And for a time it seemed that they must soon engross the power of the city, if not of the Union. In a word, there never was an experiment of reform commenced under so favorable circumstances. Society was in such a state that if the principles proposed had been based upon the *facts* of human nature, or if the change attempted had been fitted to the constitution of mankind, the whole system could have been impressed upon society here, as the figure in a mould is stamped upon the plastic clay.

Four years have now elapsed, since with so favorable an opportunity, atheism undertook the work in this city of reforming mankind, and rooting out the existing evils of society.

Let us inquire first in regard to its success in rooting

out the *superstition*, (as it professes to regard the Christian religion,) which it alledges to be one of the *prime causes* of these evils. How stands the case in New-York? Within those four years, nine Presbyterian churches have either been newly organized or raised from the borders of extinction. Thirteen Presbyterian pastors have been installed, of whom ten may be considered as a clear accession to the effective ministry of that church in the city. The increase of no other denomination has been so great. But nearly all have experienced a great enlargement. The number of children collected once a week to receive gratuitous instruction from *Christian* benevolence in our Sabbath schools has nearly doubled. No less than seven weekly newspapers have been established, to disseminate either religion itself, or morals on Christian principles. Those which existed before have added many thousands—probably at least *ten*—to their weekly circulation. Of the great Christian associations located here, the American Bible Society has in those four years, distributed 796,690 books; being more than in the whole preceding term of its existence. It has explored, by its agents, nearly the whole territory of the U. States, furnishing every destitute family with a copy of the Scriptures; so that there should not be a person that can read, who has not access to one book, containing, by the confession of infidels themselves, the wisest maxims, the purest sentiments, the best sample of the English language, and a large amount of historical and other information. The Am. Tract Society has more than doubled the yearly circulation of tracts. The systematic tract distribution, giving every family a tract monthly, accompanied with personal labor and prayer, has *commenced* in that time, and is now extending through the country. The Am. Home Missionary Society has more than doubled its laborers. The Education Society has six-fold its beneficiaries. The great Temperance Reform in this city has been originated and carried on by *Christian* zeal. The Seamen's Friend Society has sprung from nothing to its present respectable rank and resources. The Episcopal and Methodist Missionary Societies have had almost all their growth in that time. The Baptist Home Mission Society has been organized. Besides all this, the Am. Sunday School Union, which though located in Philadelphia, yet receives a fair proportion of its funds from New York, has performed the labor of organizing a free school in every neighborhood where it was practicable, where the children of all are taught on a perfect equality, without expense to their parents.

In addition, we have in New York a University, endowed, organized, and put in operation within the time we are considering, in which not only is the divine authority of Christianity recognized, but we have a professor of its evidences, and the Bible itself is adopted both as the rule of action, and as a classic study. The liberality of Christians in New York has also generously endowed the Western Reserve College, and the Lane Seminary in Ohio, Illinois College, Jefferson College, Pa., Union Seminary, Va., Oneida Institute, N. Y., Center College, Ky., Yale College, Conn., and several other institutions, all known to be under the influence of Christianity, and most or all affording special facilities for the education of the sons of poverty. From one to two hundred thousand dollars have been contributed for these objects, in New York alone.

But not to dwell longer on the external prosperity of religion, we must observe, that the aspect of things, in the early part of the period we are speaking of, was calculated to awaken the solicitude of Christians; and that it had the effect to drive them to *prayer*. And the issue is such, as ought of itself to convince the most sceptical that there is an unseen God ruling the world, and that he hears and answers prayer offered in the name of Jesus Christ. For behold! in the midst of this current towards atheism, suddenly there was a pause: and the minds of multitudes seemed to be turned to the care of their souls, and to seek reconciliation with God. Our churches were mostly thronged with solemn worshipers and attentive hearers; and instead of a general going to infidelity and licentiousness, New York witnessed *for the first time*, a general REVIVAL OF RELIGION. This was soon followed by another, though less extensive. We have not the statistics of all the churches before us, but we venture the estimate, that the whole number of communicants in our evangelical churches has been more than doubled in four years.—Many intelligent men among the converts do not scruple to avow that four years ago they were unbelievers in revelation. Some were admirers of the doctrine and proceedings of Frances Wright. And it is said that some of them had been public speakers in the assemblies of infidelity. Not a small number were drunkards and harlots, now reclaimed to virtue and to happiness. Multitudes are active and intelligent young men, thus saved from the snares of vice, that thicken around the feet of irreligious youth in a great city. It were impossible to calculate the number of husbands and wives, parents and children, brothers and sisters, who have been relieved of their greatest anxiety, and made happy indeed, by the change which religion has wrought in those they loved. Nor will we describe the happy, triumphant deaths of many believers, nor attempt to carry our thoughts beyond the grave, to test *there* the comparative worth of the two systems. Our present concern is with those fruits which can be seen by all men. In our next, we shall give some *facts* respecting the history and present condition of infidelity among us.

[*To be Continued.*]

THE GREEK SCHOOL,

OR RATHER

THE AMERICAN FEMALE SCHOOL IN SMYRNA.

We copy from the London Christian Observer the following gratifying notice of the schools taught at Smyrna by Mr Brewer, who is supported by the benevolence of a few in this country. The letter was written by an English gentleman more than a year ago, but the testimony it bears is none the less grateful to those who are engaged in this holy enterprise.

The Female Greek Association may have the honor of beginning a system of education in this important station, which will spread like the grain of mustard seed. But there is honor and reward enough in store for all who will come forward and help them by their contributions.

FROM MR. BENJAMIN BARKER.

Smyrna, April 19, 1831.

The state of things in Turkey continues to be such, as to call forth our gratitude and love to Him "in whose hand is the soul of every living thing, and the breath of all mankind." The Greek Schools continue to prosper and augment; and the Holy Scriptures, with Bible Histories and Scriptural Catechisms, are still allowed to be taught in them. The examination of the Rev. Mr. Brewer's two Girls' Schools took place a few days since; and it was a most interesting, and never-before-witnessed sight, at Smyrna. Those girls who receive a gratuitous education, and who compose one of the schools, underwent a more private examination, to the great satisfaction of all present: but the girls of the Pay School (which has this name, because the scholars pay some a shilling, others less, a month) were examined before the Bishop and the principal Greek inhabitants of Smyrna, as well as some Europeans, in the Scriptures, Watt's Catechism, in Writing, Reading, Arithmetic, Geography, &c.; and it is delightful to think how many persons, on that day, heard of truths unknown to them before, and several from the mouth of their children. An appropriate

speech, mingled with prayers, was prettily delivered by one of the girls; which brought tears into the eyes of a respectable elderly person sitting opposite to me; and if the truth was known, to many others; I could hardly refrain my own feelings on this pleasing occasion. Nothing better speaks of the satisfaction felt by the Greeks present, than their immediate determination of establishing a Free School for girls, at the expense of the community; and this, no doubt, will lead to the formation of others: so that Female Education will now be attended to on a very promising footing, so long as they will not exclude from their schools those books which our society and the missionary presses at Malta readily afford them. The examination ended with a display of excellent needle and embroidered work; and the premiums were, New Testaments (bought by a gentleman at the Society's Depot,) Tracts, Scissors, &c. Have we not reason to be delighted at such scenes; and be grateful to God at this happy beginning of the sowing of the good seed in rising generations? May He still vouchsafe to give a plenteous increase; and may we be led to pray for this incessantly. I have been agreeably disturbed in my writing by a Greek Merchant, who came to deliver me a petition he had just received from the town of Allacitta, distant about two days from Smyrna. It is written by the Primates of that place, requesting aid in establishing a Lancasterian School in their town; and Mr. Brewer, to whom I delivered this letter, has promised to go to Allacitta, on purpose to help them to put in execution their laudable plan. I shall offer, on the part of our society, aid in New Testaments. From Constantinople I have the pleasing intelligence, that, in the month of February, 166 volumes of the Holy Scriptures had been sold; and in March, no less than 733 volumes; some of the latter were for the Jews of the Crimea. At Smyrna, during the month of March and part of April, about 565 volumes of the Sacred Scriptures were disposed of; 450 of which are Greek New Testaments, and bought by the Rev. Mr. Hill, from money sent by some American Ladies, and will be distributed to poor people in Greece.

Temperance Reform.

[From the Temperance Recorder.

THOUGHTS ON TEMPERANCE,

ADDRESSED TO FEMALES, BY A LADY.

"We are verily guilty concerning our brother."—*Gen.* 14, 21.

When to expunge a foul blot from national character, the great, and wise, and benevolent are combining their energies, it becomes not those of humble name or obscure station, to remain indifferent. The weaker sex, who depend on others for safety and protection, have immense interest at stake, in the morality and purity of the community. The plea of want of power, can scarcely be admitted in their defence, since the politicians of our own day have asserted that no vice can obtain great predominance in society, without the permission of females.

The cause of temperance, which has already wrought such wonders, and has still a giant's labor to perform, has claims to their earnest co-operation. Surely they, whose duties and felicities are involved in the conjugal and maternal relations, should be peculiarly and painfully watchful against whatever desecrates the domestic sanctuary.

We do not, of course, address those females who have given their hand to the destroyer; who, in the strong language of inspiration have "made a covenant with the grave, and with hell are at agreement." We are sensible that scarcely an agent, save the voice of Him who raiseth the dead, is available to break their bondage. But they, who with regard to the insidious poison of intemperance, literally obey the precept, "touch not, taste not, handle not," and thus suppose themselves absolved from all further responsibility, *are they therefore absolved?*

My sisters, if we assent to the proposition, that not to prevent evil when in our power to do so, is as blameable as to have aided in its perpetration, are we justified in supineness while such multitudes are going down to the grave with this leprosy in their skirts, and upon their soul? Do we, to the teaching of example, add the whole weight of that influence which the courtesy of an enlightened age, and the condescension of the religion of Jesus have in these latter days accorded us? If we are conscious of remissness, let the words of a poet admonish us,

> "Lo! our *not-doing* is set down
> Among our darkest deeds."

Let the Book of God counsel us, to avoid the anguish with which the erring sons of Jacob exclaimed, "we are verily guilty concerning our brother." The spoiler is by the fire-side, at the household board, in the nursery—*have we nothing to do?* We, whose affections have their rooting at the fire-side—who preside at the household board—to whom that nursery is the garner of the fondest hopes for time and for eternity, shall we see amid these hallowed haunts, the footstep of an enemy, and slumber?

Wife! who by a solemn vow before men and angels, hast entered into an union which only death can sever, has it been your fate to see the vice of intemperance casting a deadly shadow over the heart, in which reposed your highest earthly confidence? And day by day, and hour after hour, as you watched its fearful ravages, were you vigilant, not to upbraid, not to argue reproachfully, but to repress your own sorrows, to render home desirable, to revivify those affections which are the guardians of purity and peace? Above all, were your supplications unceasing to Him who turneth the heart of man, as the rivers of waters are turned? If so, though the harvest of your toils may have perished—though the disruption of your hopes nothing earthly can supply, still you will have escaped the deeper torture of reflecting that you are "verily guilty concerning" him who was once your *more than brother, your next to God.*

Mother! whose duties are laid deeper than any vow of the lips, even in the immutable strength of a love that cannot swerve, have you counselled your offspring in this matter, "rising up early, and late taking rest?" Among those habits which modify character, did you inculcate the control of the animal appetites, the superiority of happiness derived from intellect and virtue, to the fleeting pleasures of sense, the nobleness of subjugating the flesh to the spirit? Did you oppose with your frown, with the force of your authority, the first aberration from these principles? Did you fully set before them the infirmity of their nature, the dangers that surround them—their need to seek help from above? At dawn and at noonday, and in the hush of midnight, was there a lifting up of your heart, that they might be "temperate in all things?" Yet, should it be your lot, to behold one whom you had nurtured, blot the heritage of his ancestors, and lay down in a drunkard's grave—God forbid that you stand before his tribunal and say, "I am verily guilty concerning"——whom?—not the brother, whose conduct you might not have been able to influence; not the husband whom it was not your province to control—but the *child* whom you brought into life, and loved more than life; *the child*, for the first pencillings upon whose soul you were accountable, because it was entrusted to you as soft and unsullied wax, that you might stamp it with the seal of Heaven.

L. H. S.

HARTFORD, Conn. Sept. 1832.

INTEMPERANCE AND CHOLERA.

"*Facts are stubborn things.*"

The executive committee of the New York State Temperance Society have published an Authentic Record of Deaths by Cholera in the City of Albany, from the commencement to the cessation of the Daily Reports, in the Summer of 1832.

It will be perceived, say the committee, that deaths under the age of 16 years are omitted; these amounted to about 100. In this city the cholera took the place of the ordinary summer complaints of children; and numbers died in the families of the intemperate, when the cholera prevailed, in consequence of neglect and improper treatment; and in families where ardent spirits are used by parents, the children are almost always partakers. It is supposed that about fifty adults died in this city who were not reported, in consequence either of their not having a physician at all, or of being under the care of irregular practitioners. These, most generally, would have gone into the intemperate class.

The names, residences and occupations of the individuals deceased, are in the possession of the publishers, but are omitted in this publication out of regard to surviving friends.

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Individuals have taken pains to ascertain the character and condition of each individual who has died by the cholera, which are drawn and numbered in detail from 1 to 336—but we can give only an abstract of the foregoing report, viz.

Males,		213	
Females,		123	
		—	336
Native White,		171	
do. Colored,		24	
		—	195
Foreign, Irish,		108	
do. English,		15	
do. Scotch,		4	
do. Welch,		2	
do. German,		8	
do. French,		1	
		—	138
Unknown,		3	
		—	336
Intemperate,		140	
Free drinkers,		55	
Moderate drinkers mostly habitual,		131	
Strictly temperate,		5	
Members of temperance societies,		2	
Idiot,		1	
Unknown,		2	
		—	336

Premonitory symptoms diarrhœa, certain, 282; remainder unknown.

Ages. 16 to 20	11	50 to 60	47
20 to 30	70	60 & upwards	35
30 to 40	108	Unknown,	9
40 to 50	55		— 336

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The undersigned physicians, members of the Medical Staff, attached to the Board of Health, residing in the City of Albany, have examined the preceding document of facts, and as such, we take pleasure in recommending its publication and general circulation.

JONA. EIGHTS, M. D., Chairman of the Medical Staff.
WILLIAM BAY, HENRY GREENE,
C. D. TOWNSEND, M. D. J. JAMES,
JOEL A. WING, PETER WENDELL,
BARENT P. STAATS, Health Officer.
HENRY BRONSON, attached to north hospital.

Drs. McNaughton and March, members of the Medical Staff, being absent from town, their names could not be obtained in season.

Revivals.

(From the Christian Index.)

REVIVAL AT NEWTON, N. J.

Sep. 25, 1832.

Dear Brother,—I have been permitted to participate in the exercises of a *long continued* meeting with the churches of which my brother has charge, a sketch of which is given below. I will just say here, however, that these churches, viz. the Hamburgh and 1st Newton, are about seven miles distant from each other, and having but one minister between them, it is not uncommon for them to go from one place to the other for worship, especially on occasions of interest, and in times of excitement. This was the case, to some extent, during the meeting of which we are about to write, and I have no doubt but that this intermingling of the two congregations had a very happy influence upon the general issue.

The exercises commenced with the Hamburgh church on Wednesday, the 5th ult. Nothing special was evinced until Friday evening, when it was discoverable that Christians felt more of their responsibility, and had become anxious for the result of the meeting. After the sermon, several distinguished themselves as objects of our prayers. On Saturday the interest was greatly increased—the church, in a body, fell on their knees, and confessed to one another, to impenitent sinners, and to God. It was a time long to be remembered. From that moment the stumbling-blocks seem to have been removed, and a mighty impulse was given to the excitement. Very soon, pious individuals became extremely anxious for their impenitent relatives. You might hear their prayers all over the house for their friends; and the abundance of their tears evinced their sincerity. Now the impenitent began to tremble—the number of inquirers rapidly increased—and some began to be manumitted, and rejoice in the liberty of the gospel of Christ. Thus the work went on with increasing interest till the next Tuesday night, when it became necessary to adjourn to the other church in this town.

On Wednesday afternoon, the 12th, we opened the house of worship here: and to give you some faint view of our prospects of success then, let me say there were about a dozen individuals in. But we continued our exercises, encouraged by the success we had realized at the other place. There was a general *melting down* amongst christians—there was not a dry eye discoverable. And while parents were, with the deepest solicitude, presenting their impenitent children as objects of especial prayers—and pious children their impenitent parents—husbands their wives—and wives their husbands, &c.—the Holy Ghost seemed to descend upon us, as on the day of Pentecost; and when the call was made for separation between the anxious and the unconcerned, nearly all with one consent requested an interest in our supplications. The next day our house of worship was too strait for us, and our *brethren* left it, to make room for the impenitent; and together *in the neighboring grove* prayed for a blessing upon our efforts. The Lord heard. Many were deeply anxious and requested prayers. Thus the work went on till Tuesday evening with brightening prospects. Since then

the meetings have been kept open every night; nor is the interest in the least abated in this place, and we hope not much in the other.

As I can say but little more at present, I will give you some general facts, and leave you to judge for yourself.—1. Christians felt so much concern for the impenitent, as to hang on their necks, and plead with them in tears to be reconciled to God. 2. Backsliders were so wrought upon as to get down in the dust on their faces, and cry for mercy. 3. The impenitent could not be restrained from crying out aloud, "Men, and brethren, what must we do?" And at intervals of worship they might be found in companies, bowing before God, and unitedly pleading for mercy. Since the meeting commenced, we have baptized twenty-two. Many others are waiting an opportunity to follow them, as they follow Christ. On the whole, I never witnessed more favorable prospects of a large in-gathering. I believe I may say, in the conclusion, amongst all the protracted meetings I have ever attended, (amounting perhaps to not less than fifty, all of which have been more or less blessed,) I never saw a more powerful work than the one mentioned above. THOMAS TEASDALE.

CHEERING NEWS—A letter from Marietta to a brother in this city states, that protracted meetings have been lately held in Marietta and Columbia, (Penn.) "And such a season," says the writer, "we have never seen in this land. Many in both congregations are anxiously inquiring what they shall do to be saved. In Columbia there were about fifty anxious, and among these were some of the most intelligent and influential men of the place. In our congregation there was a great shaking among the dry bones. Some professors gave up their hope and cried for mercy; others saw their sins and sought for pardon; and sinners, bowed down under the load of their sins, plead for renewing grace. In Br. White's congregation, the work still goes on powerfully. At his protracted meeting, which terminated a few weeks since, more than one hundred and twenty were among the convinced souls who were crying for mercy; and in Br. Grier's congregation, more than two hundred were among the anxious. The work of the Lord is great there still. I made this hasty statement to cheer and encourage your heart in the work of the Lord."—*Presbyterian.*

PRESBYTERY OF DELAWARE, N. Y.

[From the Semi-Annual Narrative, Sept. 1832.]

The places visited with the reviving influences of the Spirit since April last, the time of our report to the general Assembly, are Unadilla, Franklin, Columbia, Soc., Walton, Sidney plains, Delhi, and Harpersfield, in all of which revivals have commenced or been greatly promoted by protracted meetings. The work of God in these places is so recent, that we can only conjecture as to the final results; but facts will warrant us in the statement, that in the last six months over 500 hopeful submissions to God have taken place. In some of these places the work of God is yet in succesful progress, and in all of them an unusual interest in prayer and active effort in the cause of God prevails. In Franklin alone, a safe estimate we are persuaded, would not rate the number of hopeful submissions to God much if any short of 250 or perhaps even 300, and the work is still spreading. The subjects of the work are among the middle aged, and in a large proportion of instances among the influential. This is true of the work in general. God has continued with us the seal of his approbation to the cause of Temperance, and to the work of Bible Class and Sabbath School instruction. These institutions are flourishing, and constantly gaining a firmer hold on the hearts of the people of God. The cause of the Bible and Missions and of Colonization, are constantly receiving increasing support. The amount of benevolent contributions and pledges is continually rising, and the Delaware county Bible and Home Missionary Societies have never been more active, persevering, and efficient than recently. The monthly distribution of tracts is extensively adopted, and with few exceptions, a pleasing and rising interest in the benevolent efforts of the day is manifest, not excepting even those feeble churches which are destitute of pastors.

We have now an opportunity of testing the fruits of the glorious revivals of 1830 and 1831, and we say without hesitation, never in any work of God which we we have been called to examine in this way, has so small a proportion of apostacies or even defections, marred the work, to impair its influence among the impenitent, and dash the hopes of God's people.

Steuben Co. N. Y.—A correspondent of the New York Evangelist, under date of Nov. 1, 1832, says—

"I attended three protracted meetings in that region. One in Cohocton, where Rev. Richard De Forest is minister. There were about forty hopeful conversions, and nearly thirty of them were received upon profession of faith on the last day of the meeting, which was closed with the Lord's supper. This meeting continued ten days. One at Kennedyville in the town of Bath, Rev. Mr. Thompson, minister. Here there were about sixty hopeful conversions. The meeting continued nine days, and closed with the communion, when nearly fifty were added to the church. This was a little church of about twenty five members, and was struggling amidst many discouragements to retain its existence. The additions made at the meeting have set it on its feet, as men of wealth and influence were among the converts admitted.

"The meeting at Prattsburg continued 11 days. Here is a large church of about three hundred, Rev. George R. Rudd, minister. I have witnessed many melting seasons among the churches of the west; but I think I have never seen a church so melted down, and its members so generally come into the work, as did this church. It was a general remark, that the church never was in so interesting a state, as during this meeting, and never before witnessed such a season of reviving among its own members. I think I speak safely in saying, that there were more than a hundred hopeful conversions.

Obituary.

"*Man giveth up the ghost, and where is he?*"

DIED.

At New-Orleans, on the 17th ult., Mr. Samuel Josiah Hickcox, aged 26, son of Capt. S. Hickcox, of Watertown, and late partner of the firm of Bishop, Hemingway and Bishop.

At Tortola, (W. I.) Aug. 26th, Ann Mary, daughter of the late J. F. J. Pickering, Esq., formerly of this city, aged 17.

At Old Point Comfort, Va., Mr. Ira Todd, aged 35, formerly of this city.

At Cincinnati, on the 23d ult., of cholera, Mr. Joseph Carpenter, and Mr. Leander Cook, both formerly of this place.

In Wallingford, on the 12th inst. Miss Jennet Cook, aged 25, daughter of the late Mr. Abiel Cook.

In Mobile, on the 28th inst. Asher F. Stone, Esq. aged 38, a native of New York.

In Baltimore, on the 14th inst. the venerable Charles Carroll of Carrollton, aged 96 years. He was the last surviving signer of the declaration of American Independence.

In Boston, the Celebrated Phrenologist, Dr. Spurzheim, a native of Germany.

Poetry.

REST IN HEAVEN.

Should sorrow o'er thy brow
Its darken'd shadows fling,
And hopes that cheer thee now,
Die in their early spring:
Should pleasure at its birth,
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day:
If like the weary dove
O'er shoreless ocean driven;
Raise thou thine eyes above,
There's rest for thee in Heaven.

But O if thornless flowers
Thr ughout thy pathway bloom,
And gaily fleet the hours,
Unstain'd by earthly gloom,
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die;
Sweet hope shall whisper then—
"Though thou from earth be riven
There's bliss beyond thy ken,
There's rest for thee in Heaven."

The subscriber acknowledges the receipt of the following sums for the purpose of erecting a house of public worship in Carrollton, Greene Co., Illinois. H. HERRICK,
of the Presbytery of Illinois.

New Haven, Nov. 20, 1832.

Philadelphia, May 28, 1832—E. S. Ely, D. D.	$5 00
Do. R. Riggs,	5 00
* Southington, July 29	25 75
† North Haven, Aug. 12	7 95
Southold, L. I. Aug. 28	9 00
Smithtown, L. I. Sept. 2	6 04
Setauket, L. I. do. 3	2 20
Southampton, L. I. Sept. 9	18 58
Sag Harbor, L. I. do.	12 34
Ladies of N. Haven, by Miss Mary Bradley, Sept. 13	24 00
do. do. by Mrs. E. Hubbard, Sept. 15	19 73
Individuals in New Haven at various times,	31 00
Collection in the Center church, New Haven, on Sunday night, Sept. 23, including a Breast-pin,	39 80
‡ A Friend in Cattaraugus Co. N. Y. Sept. 23	10 00
§ do. in Saybrook, Conn.	1 00
North Branford, Conn. Sept. 16	8 14
A Lady in N. Branford, do.	20 00
Branford, do.	7 75
Guilford, collection, Oct. 1	19 10
Wilton, collection, do. 14	14 00
A Friend in N. York, Oct. 26	25 00
do. do. do.	25 00
	$336 47

The receipt of $240 of the above sum is acknowledged in a letter from one of the Trustees of the Carrollton church, dated Oct. 18. He adds: "We are doing all we can (in our present condition) to increase our subscription, but we shall not be able to get as much as we expected, and shall feel ourselves under many obligations to you if you will continue your labors on our behalf, during your stay in the Eastern states. I rejoice to say that the Lord is still at work in our county. There has been quite an interesting time in Bufidale this week, and also at Winchester, in Morgan Co under the labors of our Baptist brethren. My Dear Sir, you *cannot imagine* the change in this place, (Carrollton) though much remains yet to be done."

Other letters recently received give information that the astonishing work of grace commenced during the protracted meeting in July has been advancing, and that while some have gone back, there have been several new cases of conviction and conversion, some of a highly interesting character.—Though the subscriber is engaged in another agency for the winter, and he can therefore spend no more time in making collections for the church, yet any donation for it directed to him at New Haven, will be faithfully applied to the erection of a house of public worship in Carrollton. And recent information from that place shows that the need of aid for this object is greater than had been understood even by those who have given most generously; for though the church has been signally blest in doing good, it is yet small in numbers and wealth, and struggling with many trials.

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* Acknowledged in the Intelligencer, Aug. 4.

† The remainder of the sum subscribed in North Haven, viz. $23 89, is collected I understand, and will shortly be paid in, and then it will be sent on to Carrollton with the sums yet remaining on hand.

‡ Acknowledged in the Intelligencer.

§ Acknowledged, Do.

Arrival of Lander's Expedition at Liberia.—We have been favored with a letter, dated Monrovia, Sep. 25th, which says, "Richard Lander, the African traveler, has arrived at this port on his way to the Niger, with two steam boats. I spent one day with the expedition, and derived a great deal of information about the Niger and the surrounding country. The expedition will ascend with the small iron steam boat about 1500 miles. She draws only 24 inches, when in sailing trim."—*Journal of Commerce.*

TERMS.—*To city subscribers, delivered, $2 50, in advance.—To mail subscribers, $2 in advance; $2 50, if not paid in three months Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.*

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